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Geographia Americae

with

An Account *of the* Delaware Indians

Based on Surveys and Notes
Made in 1654–1656

By
PETER LINDESTRÖM

Translated from the Original Manuscript
with Notes, Introduction and an Appendix
of Indian Geographical Names with
their meanings

By
AMANDUS JOHNSON
Author of the "Swedish Settlements," etc.

[Title Page]

The Swedish Colonial Society
Philadelphia, 1925

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17. "In their ears they have brass and tin rings and small bunches of their money hanging." See p. 196. Observe especially the "plate" or badge worn by the figure to the left. This is probably of stone, corresponding to the objects represented in plate No. 28, upper row. From De Bry, *Voyages*.

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18. "On their heads they have sitting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on their breasts." See p. 196. From De Bry, *Voyages*.

[Facing p. 191]

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CHAPTER IX.

Concerning the Natural Disposition, Life, Temper and Stature of the American Savage People.[1]

These wild people in New Sweden, they are not 101
called wild because we believe them to be mad and insane, but on account of their idolatry and error in religion. [They] are a kind of people 102
of brownish color,[2] quick, skillful in working with their hands, willing, clever and ready to learn and grasp a thing. In stature and form [they] are tall, some of them, medium and some, short; a well proportioned people, slender and straight as a candle. Why there are no hunchbacks among them the following chapter, concerning the rearing of their children will show, how they are treated while they are young.[3]

It is a brave people, daring, revengeful; are 103
eager for war, fearless, heroic, strong in their arms, but very weak across their back, very agile, and limber,[4] running like horses and have the

[1] *Om dee Americaniske wilde Menniskiors naturlige skickelicee, lefnat, humeur och Gestalt.* Cf. Holm, *Kort Beskrifning*, 110 ff.

[2] *Af brunn achtigh coleur.* Hence Lindeström does not call them red, but describes them correctly.

[3] See below, Chapt. XII.

[4] *Mycket wijge och lätte.* "They are generally quick on foot, brought up from the breasts to running; their legs being also from the wombe stretcht and bound up in a strange way on their Cradle backward, as also anointed; yet have they some that excell: So that I have knowne many of them run betweene foure-scoure or an hundred miles in a Summers day, and back in two dayes: they doe also practice running of *Races;* and commonly in the Summer, they delight to goe without shoes, although they

[pp. 1-190 not processed]

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scent of animals like dogs; have a good memory, are intimate in conversation,[5] industrious and diligent, clever, charitable, wide awake, bold,[6] inquisitive,[7] patient and hardened to stand much hardship. On the other hand, they are also very mischievous,[8] haughty, are eager for praise, wanton, bestial, mistrustful, untruthful and thievish, dishonorable, coarse in their affections, shameless and unchaste.

In short these Indians are people of various qualities and more inclined towards bad than towards good, which will be further observed in the following.

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have them hanging at their backs: they are so exquisitely skilled in all the body and bowels of the Countrey (by reason of their huntings) that I have often been guided twentie, thirtie, yea, sometimes fortie miles through the woods, a streight course, out of any path." Williams, *Key*, 73–4.

[5] *Förtrogne i conversation*, that is they are trusting and openhearted.

[6] *Karske*, also *morske*, bold, cocky.

[7] *Undhersamme*, wondering, inquisitive. In this connection Williams says: "Their desire of, and delight in newes, is great, as the *Athenians*, and all Men, more or lesse; a stranger that can relate newes in their owne language, they will stile him *Manittoo*, a God." *Key*., 62.

[8] *Odijgdige*.

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CHAPTER X.

Concerning the Marriage of the American People and the Treatment [Used] by the Savage Females Against Birth Pangs.

These Indians are a bestial people and have their intercourse together with father, mother, brother and sister like irrational brutes, no one knowing rightly who is the father of the child;[1] but their sachem or chief he must take a wife to himself, not because he intends to conceive children with her alone, but because his government and household exists as under a family,[2] about which we shall obtain further [details] hereafter. This his wife, she must manage his entire household like a matron who always, in the absence of the sachem, must guard his property, which becomes her possession after his death.

When she has thus been wooed by him, the bride must bedeck [herself] for a year and a day,[3] although they do not know what a year means, yet

[1] Lindeström's religious zeal led him astray; besides he did not understand the family life of the Indians. Some early writers state that Indians of this district had but one wife, except the chiefs, who had many. Their ideas of morality were of course different from those of the white settlers. De Vries tells us that an Indian would lend his wife to a friend, and that jealousy did not exist among them.

[2] *Hans undherhafwande Regiment och Hushåldningh bestådr lijka som undher een familia.* In other words, according to Lindeström, the government is patriarchal, the chief being like the father of a household, hence it is necessary to have a mother of the household. *Cf.* in this connection a summary on "The Chief of the Indian Clan," by Rudolf Elander (Gothenburg, 1909).

[3] "A year and a day," see above, *Dedication*, note 23.

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585 a period of about that length is designated, dur-
292 ing which she must go the whole time in her bridal
305 attire, completely covered with their money, strung into the form of all kinds of figures, with which the ears, the arms and the body, down to the knees, are ornamented; with oiled hair, and face painted with all kinds of colors like a fearful scare-crow face.[4] Then she is decorated in the very best manner according to their views. Now when this said period is over then there is an end to their bridal ceremony.

824 When the savage females bear their children,
825 they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes, which has such an effect that they do not know of the least pain in their child birth, and are as healthy in an hour, as if they had never been through it.[5]

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[4] *Skrädbukeansichte (Skrâpukansigte)*, mask, scarecrow. 'The Indians carry small bags of paint with them, keeping the colors separate as red, blue, green, brown, white, black, yellow. They esteem brilliant colors most, which shine like pure metal.' Van der Donck, *N. Y. Col.*, 2, I, 161–2, 163–4; cf. also, *N. Y. Col.*, 2, II, 269, De Vries, *N. Y. Col.*, 2, III, 106.

[5] It is the opinion of some medical men that the reports about the easy childbirth of primitive women are more or less fictitious; but that is probably not the case. Dr. Mjöberg, a Swedish explorer, relates that he saw women who bore children on the march and continued their journey without interruption.

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19. INDIAN FAMILY BY LINDESTRÖM. ORIGINAL SIZE; FROM THE *Geographia*.

[facing p. 195]

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CHAPTER XI.

Concerning the Habit, Clothes, Decoration and Ornaments of the American Savage People.

As to the subject of this chapter we shall begin with the head [of the savages] and continue to the feet. Firstly as to to the males. They shave off the hair upon their heads with sharp flints,[1] allowing tufts to remain here and there, and the bare places they color with red paint. Their hair is by nature coal black and long grown, so that their locks at the ears, which[2] they allow to hang uncut, reach down to the knees, which they, together with the other hair, anoint with bear fat, that it shines so that one can see one's reflection in it.[3] The locks they bind up with braids and ribbons and their threaded money. On the ends of their hair they string money and tie a knot to [it].[4] Around the head over the forehead they bind a belt of money, the width of a hand, strung in the form of figures.[5]

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[1] Small pieces of chipped flint.

[2] Which refers to locks; the order is Lindeström's.

[3] *Så en kan spegla sigh ther uthj.* Williams says in this connection: "Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with grief) see my Country-men in England are degenerated unto." *Key*, 58.

[4] A custom described by other early writers. This form of decoration is common among primitive peoples. I saw it over large areas in West Africa.

[5] Something like the wampum belt. See picture facing this page. This headband is also common among primitive peoples.

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[302] By nature they indeed get whiskers, but they do not wish to have any, because they think it is shameful, wherefore, when the first hairs appear they sit and always pull and pluck out the hair with the roots, so that it never gets to grow,[6] but they look smooth on the chin as the women. They paint themselves in all kinds of ways in the face with all kinds of colors, so that they look inexpressibly horrible, when they think themselves to be adorned in the best manner. In their ears they have brass and tin rings and small bunches of money hanging. On their heads they have sitting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on their breasts. And among these they have their *Pådhra* or idol hanging, concerning which more will be said hereafter, in the chapter about their faith and religion. On their backs they have their *notasser*[7] or bags hanging, very skillfully and neatly made, in which

[6] *När huldhåren uthepricka, sittia the alltydh* [och] *ryckia och plocka uth håår*[en] *medh rötterne.* Cf. *Doc.*, I, 281.

[7] The bags were made of corn husks, hemp and bast, often beautifully decorated. Cf. De Vries, *N. Y. Col.*, 2, III, 95, 107 ff., 269. The Lenapé (and possibly general Algonkian) word for bag, in this case with Swedish plural ending *-er*. Lindeström often used Indian words with the Swedish plural ending. The early settlers of all nationalities adopted many words from the Indians, some of which have become part of the English, French, Spanish or Portuguese languages in America of today. The Dutch and Swedes likewise borrowed many such words, but these forms died out with the elimination of the Dutch and Swedish languages. Only in a small district in New Jersey has a Dutch Dialect survived to our day, and this is greatly mixed with Indian words. In Dutch documents the word occurs as "*denotas*, bags," *Doc.*, I, 284. De Vries calls them *notassen*. Cf. Brinton, *Dict.*, 81. For Indian Bags, see Hodge, *Handbook*, I, 125.

As to the decorations of the Indians Williams says: "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children." *Key*, 131.

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they have their things, such as food, money, to- [482]
bacco, tobacco pipes, very artistically and well [301]
made; also bows and quarrels[8] (like those of the [41]
Poles) and helmets made of hard wooden pins and
strong wood, that no arrow can go through them.
Around their arms at the hands[9] they have brass [301]
and tin rings and threaded money, hanging like [276]
chains. In their hands they have tobacco pipes an
ell in length, which are screwed together with
leather, to lean on, and in these pipe-heads will go
a handful of tobacco.[10] Around their waists they [281]
have tied a broad belt of money, strung in the form
of figures, from which their pieces of cloth hang,[11]

[8] *Bågar och skiäcktor (skäckta)*, scutcher, swingle.

[9] *Om armarne wed händerne;* that is the wrist.

[10] *En godh näfwe*, a good handful. "*Hurit Biscko Hopocken*, a beautiful clay pipe. The Barbarians make tobacco-pipes of red, yellow and blue clay, which is found there in the country of fine quality.

Hurit Assacus Hopocken, a beautiful stone pipe. For the Barbarians also make tobacco pipes of white, grey, green, brown, black and blue stones, which are found so soft (*blöta*), that they can be cut with a knife, and from this, pipes half an ell in length are made." Campanius, *Cate.*, 143.

Williams says: "Generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are two foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from *Mauquauogs*, or the men eaters, three or four hundred miles from us. They have an excellent Art to cast our Pewter and Brasse into very neate and artificiall Pipes. They take their *Wuttassauog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine, which God hath vouchsafed Europe." *Key*, 55. Cf. also Smith, p. 24; De Vries and other early Dutch writers, *N. Y. Col.*, 2, III, 23, etc.

[11] "*Machequoce*, a Girdle; which they make curiously of one, two, three, foure and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts." Williams, *Key*, 131.

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which some of them use to cover themselves with, which are of red or blue frieze or deer skin, everywhere sewed on with their money, and around the edges which hang down, lightly fastened with hanging narrow strips, like thick long fringes on the ends of which they also have money strung. Over their shoulders they have belts of money, threaded into figures. Otherwise, while the savages grow up they go quite naked, the very way they are born to this world, with the exception of the money they carry on themselves, knowing of no shame, and would not to this day hide their privacy, if they were not corrupted[12] by the Christians, of whom they are ashamed, and are hence compelled, if they wish to have dealings with the Christians, to cover themselves with something.

Lately, however, the sachems or chiefs of the savages and some of the principal savages have

[12] *Uthskämde*, perhaps Lindeström means: to cause to be ashamed.

Williams says:

"They have a two-fold nakednesse:

"First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

"Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

"Custom hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with griefe) I have heard of in Europe." *Key*, 106. Cf. also Van der Donck, *N. Y. Col.*, 2, I, 194.

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begun to buy shirts from the Christians, reaching to the knees; but they do not know enough to let them be washed, but let them stay on unwashed as long as there is a single piece left. Lately the Christians have had a lot of coats, reaching to the knees, made of frieze for the savages living nearest [to themselves], the one side of the breast and back, red, the other side, blue, likewise on the arms, as the clothes of the orphan children in Stockholm are made. These [coats] the principal sachems bought from the Christians and liked them very much. Otherwise, when they want to be well dressed they wrap around themselves an ell of red or blue frieze of the broad Dutch frieze,[13] which they also buy from the Christians. On their feet they use *sippackor* or laced shoes of deer skin,[14] bordered and decorated with their money, almost in the same manner as the northern lace-shoe.[15]

The habit of the women is the same as that of the men, the only difference being in the adornment of the hair, in that the females braid their hair in 4 locks, which they allow to hang down the

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[13] *Breeda holländska frijset.*

[14] A Lenapé word (whose root is present in the various Algonkian dialects). It is found as *seppock*, *shipak*, etc., and came to mean shoe. It was adopted into English as *shoepack*. Lindeström added the Swedish plural *-or* (*sippackor*), as Swedish words ending in *a* were usually feminine and took the plural in *-or*. See also Campanius, *Cate.* Cf. note 7, above, and Chapt. VIII, note 5d. In Minsi the word seems to have been *matchtschipuk* (*matchesin*, *mockussin* (New England), etc., *moccasin*.) Cf. Brinton, *Dict.*, 71; Zeisberger, *Dict.*, 171–2; Williams, *Key*, 107. The Indian shoes were made of corn husks and (mostly) of leather (deer or elk). Cf. *N. Y. Col.*, 2, II, 269.

[15] *Norrländske mörpakor.* "Shoes" somewhat similar to the Indian moccasins were used by the Lapps and Finns in Northern Sweden.

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back or they tie it up in a square pouch on the back. Some of them tie it in a square pouch made for that purpose, but indeed they do not shave the hair off their heads nor do they use belts.[16] Some of them have their bags hanging on the side as the men do. This may now be sufficient about the dress of the Indians which can also be seen from the accompanying drawing of the savages.[17]

[16] *Eij heller bruka de gehängh.* *Gehäng* really means a sword belt or baldrick.

[17] Their covering, say the Dutch writers, was a coat of skin (beaver, bear, raccoon, etc.), with the fur outside in summer, inside in winter; or a coat of turkey feathers as described by Lindeström. They also wore leather girdles, ornamented with pieces of whale's fin, whale's bone, or wampum. Later the natives adopted shirts and cloth from the colonists. Cf. De Vries, Van der Donck, Rasier, the *Vertoogh*, etc., *N. Y. Col.*, 2, I, 194, II, 269, 347, 111, 95, etc.; Hodge, *Handbook*, I, 310 ff.

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CHAPTER XII.

Concerning the Treatment and Education of the Children of the American Savages.

As soon as the children are born to the world the savage female takes the child and binds it to a piece of board, which is just as long as the child, with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board, the second braid, right over the arms and the board, the third braid, right over the knees and the board, tying it[1] right strongly to the board.[2] 854

Then [she] puts it away on the ground, bends a bow over it, the two ends of which on either side she puts down into the ground, above this the savage female places a deer skin.

When she now takes the child to suckle it, she takes the child together with the board, so that it always remains lying fastened to the board; but every time she takes the child to herself, she presses the child over the forehead with her hands the hardest she is able against the board, as well as the breast and the knees. Through this the savages become as straight as a candle and flat in the neck as a board.[3] The savage female never 855

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[1] The child.

[2] *Knytandes det rätt hårdt till brädet.* For this custom, see Hodge, *Handbook*, I, 265, 357–8. Cf. De Vries, *N. Y. Col.*, 2, 111, 106.

[3] Cf. Hodge, *Handbook*, I, 96.

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854 loosens it from the board, while it is young, except when she must do so for sanitary reasons. Nor do we ever hear their children cry or whine like the Christian children, but [they] are very patient. But when some illness attacks them, then they lament so miserably and quietly with a soft sound. However, they show themselves very tender towards their children, nor do they do away with their children, as unfortunately the prostitutes among the Christians too often do.[4]

857 When now the children finally get out of this their swaddle, they carry their children with them on their backs, just like the gypsies do.[5]

855 But as soon as the male children become so large
868 that they can run around, they exercise them with cross bows and slings, and when they become somewhat larger with the shooting of guns; and then names are given to them, how they are to be called.[6] But when the children become somewhat older, so that they arrive at some understanding, then they select and adopt their *Pådhra* or idol, faith and religion, about which we shall see below in the chapter concerned.[7]

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[4] Williams observes in this connection: "They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe." *Key*, 52.

[5] Cf. Hodge, *Handbook*, I, 357.

[6] By what name they are to be called.

[7] See below, Chapt. XV.

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CHAPTER XIII.

Concerning the Language of the American Savage People.

There is not much in particular to write about this, except that it is a poor language,[1] that a word may have many meanings, yet is spoken with a high pronunciation. As for instance when the savage says: *Ita kire*, that is to say, God's peace, welcome, how are you? *kire*, thou; *nir*, I; *tanckomen kire*, whence comest thou? *kecko hatte marrama*, what hast thou to sell? *punck*, powder; *aruns*, lead; *pickon*, gun; *makirick pickon*, a cannon or a large gun; *orit kire*, thou art beautiful and handsome; *mdkij*, yes indeed; *kicksj ita*, that's so; *nittappe kire*, thou art my good friend; *sewan*, money; *pddhra*, God; *manitto*, the evil one.[2]

Besides this we may also observe [something about the language] by the savage words and names, both here in the relation concerning New Sweden as well as from the map of New Sweden, whose lands, islands and creeks are all given and designated in the Indian language. Besides this these Indians or savage people are so clever, that when they see and observe that they have any dispute[3] with any of the surrounding nations, then he who is sachem or chief calls together all his people and instructs them saying: "Now we have

[1] *Ett fattigt språk*, not rich in words. This erroneous opinion has often been expressed even by modern writers. Cf. *Doc.*, I, 281.
[2] Cf. Campanius, *Cate;* Holm, *Kort Beskrifning*, 144 ff.
[3] *Någon fiendskap*, really enmity, warfare.

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178 enemies of that or that nation, therefore we must
648 make up a new language. This is now hereafter to be called thus and that this, so that our enemies who understand our language, used up to this time, may not be able to find out in the present times of war, what we have in mind to carry on against them; which none of our Renappi dare on pain of death disclose to our enemies;[4] and from this we can observe what a strong memory they have, that those who are neither able to read or write, are able to memorize such a lot in a hurry.[5]

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[4] It appears from this that the Indian had a kind of code language. Cf. Hodge, *Handbook*, II, 567 ff. See also *Doc.*, I, 281.

[5] "Their Braines are quick, their hands,
Their feet, their tongues, their eyes;
God may fit objects in his time,
To those quicke faculties."
Williams, *Key*, 43.

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20. "THESE INDIANS . . . USE NO OTHER ARMS BUT BOWS, SPEARS, ARROWS AND QUARRELS, SET WITH SHARP FLINT STONES." SEE P. 206. THE PLATE OR BADGE WORN ON A STRAP IS PROBABLY WHAT VAN DER DONCK REFERS TO WHEN HE SAYS: "THEY CARRIED A BLACK BADGE ON THEIR BREAST."

[FACING p. 205]

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CHAPTER XIV

Concerning the Origin, Warfare, Government and Guns of the American Savage People.

Concerning this,[1] [it can be said that] those who 622
are the sachems of the Indians do not know how to take such into observation; but those who are rulers retain the mastery and command, children after children, those who are male persons, whose subjects are to be submissive and obedient, which they [also] are,[2] attempting nothing else than to live up to that [which] they are commanded [to do], and in case they do otherwise, then he who is sachem holds them to strict justice that he without pardon,[3] when [someone is] caught in the act, consigns the same to death. And if any savage 628
of one nation kills one of another, immediately he[4] sends one of his subjects to the same nation and stealthily has one of them killed, whereby at once war is caused between them. Further, they follow 671
no other law or justice, but in whatever manner anyone unjustly suffers from the other, they immediately revenge on one another, like for like.[5]

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[1] Concerning the origin of the government, *i.e.*, the chiefship of the Indians. The idea is that the sachems do not know anything about the origin of the people or of their own families, or how their families at first were raised to the rank of rulers.

[2] *Thet the och dro.* "This word and the next, are words of great flattery which they use each to other, but constantly to their Princes at their speeches, for which, if they be eloquent, they esteeme them Gods as Herod among the *Jewes.*" Williams, *Key*, 63.

[3] *Uthan pardon.*

[4] The chief.

[5] "If any robbery fall out in Travell, between Persons of diverse States, the offended State sends for Justice; if no Justice bee

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In military matters and warfare these Indians are brave, using no other arms but rifles, bows, spears, arrows and quarrels, which are set with sharp flint [stones], and they use helmets which are made of sticks and wood, so strong that no quarry is able to go through it. They show no reverence or honor to their ruler, which their sachem does not require of them, but their sachem may come to sit just as soon last as first, thus and in other such things [they show no preference for their sachems].[6]

They know nothing of taxation and they are entirely ignorant of architecture and fortifications.[7]

Since I in this chapter have mentioned something about muskets, I will not neglect to say that in the year 1380 the art to shoot with guns was invented in Germany by a monk and alchemist by the name of Bartholdh Schwartz.[8]

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granted and recompence made, they grant out a kind of Letter of Mart to take satisfaction themselves, yet they are carefull not to exceed in taking from others, beyond the proportion of their owne losse." Williams, *Key*, 76–7.

[6] Perhaps my copy is defective here.

[7] *Medh Architecteurer och Fortificationer att umgåås är them aldeeles okunnigt.* Cf. Hodge, *Handbook*, I, 77 ff.

[8] Berthold Schwarz (Constantin Anklitzen(?)) of Freiburg(?), inventor of artillery and probably of gunpowder.

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21. Two small fetish masks of wood, and what was possibly a powder measure, made from an antler, carved with a human face and apparently the tail of a rattlesnake. This was undoubtedly carried on the same strap as the mask to the left, probably by a Lenape Chief. "The *Pâdârs* . . . is hung on a chain of their money on their breast." (See p. 207.) From original in University of Pennsylvania Museum. Photograph kindly supplied by Dr. Gordon, Director of the Museum.

[Facing p. 207]

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CHAPTER XV.

CONCERNING THE PAAHRA, IDOLATRY, FAITH AND RELIGION AND SACRIFICES TO MANITTO: THE DEVIL, ALSO WHETHER THE INDIANS HAVE A KNOWLEDGE OF CHRIST.

With reference to the religion of the Indians [it 778
is to be observed] that they adopt their *Pâdhra*[1]
or idol when they are about 15 years old. Thus
the one makes for himself a child of skin with
head, body, arms, hands, legs and feet to believe in.
The other selects a lion claw, that one, a bear claw,
this one, an eagle claw, that one, a lion tooth, this
one, a bear tooth, this one, a bird bill, etc. In fine,
whatever limb of any animal, bird, fish or other
[living thing] they desire to choose for their god
or *Pâdhra*, as they call [it], which is hung on a
chain of their money on their breast, they consider
this their god, so sacred that no one is allowed to 788
touch it,—the one who attempts it, he becomes his 790
chief enemy.[2] In this their god they have such a 787

[1] *Pâdhra (pôra).* This is a cognate of *boaNigan* (Penobscot), stem *boa (poa)*, which Prof. Speck says "denotes the concept of mystery." It is found in most dialects of the northeastern tribes, *bua-, pu-, bao-, pow-*, etc. *BoaNigan*, which Speck says means "instrument of mystery," and Lindeström's *pâdhra (pôra, bôla)* possibly denote the same concept,—"object through which or by which mysterious power is obtained and practiced." Cf. Speck, *Penobscot Shamanism, Mem. of Am. Anth. Ass.*, VI, 249 ff.

Cf. Heckewelder, *Indian Nations*, 239 ff. For Dutch accounts, see De Vries, Van der Donck, etc., *N. Y. Col.*, 2, I, 138, 213, 227, etc.; II, 203; III, 956, 159, etc. Cf. also Brainerd, Journal (*Mirabilia Dei*, etc.); Hesselius, *Kort Beretteise* (1725), 2 ff.

[2] The *taboo* of charms and fetishes is common among primitive peoples. Even the natives of Cape Verde Islands will not allow their charms to be touched. They are civilized, call themselves

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strong faith, that the night he dreams about him,[3] he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to,—the evil one, undoubtedly helps him to it.[4]

The first hunt which the savages arrange in the spring [they dedicate to the evil one]; if they then can shoot ever so many animals in their hunt they do not sell a single one of them, but make a burnt offering of it[5] to *Manitto* or the devil; then they will that year have good luck in hunting and shooting.

They do, however, know a little historically about Christ, which they consider a fable. When the old savages are to tell the Christians what passed in former times, they say that it has been told them from times immemorial by their fathers and forefathers, who have said that it was, once in former time, one of our savage women who became pregnant by going and drinking in a brook; and none of our Rennappi had had any connection with her, yet she became pregnant and gave birth to a son. And when that one became somewhat large, something like this,—he measures with his hand in the air, as he knows nothing of age or years. "Yes, that was a pólite[6] and clever

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Portuguese citizens and speak a Portuguese dialect. For *taboo*, see Hodge, *Handbook*, II, 667.

[3] The charm or fetish emblem.

[4] Lindeström believed in the powers of the Indian medicine man; but he attributed this power to influence of the Devil. Cf. Heckewelder, *Indian Nations*, 231 ff.

[5] The game obtained in the hunt. Cf. Hodge, *Handbook*, II, 402 ff., and the literature quoted there.

[6] *Artigh, polite.* Perhaps, however, Lindeström means handsome, fine, splendid. See *artigh invention*, Chapt. XVII, note 3.

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boy," they say. "His like will never come here again. He had so much to say that it was a great wonder and [he] performed many miracles and wonders. When he now became somewhat large he departed from us and went up into the air, up there," they say, and point to heaven. "He promised to come back to us, but he never came back to us again," they say. "Sometime after him," they said, "a large-mouth with large beard,[7] like your large mouths are," they said, and likened him to our pastors. "He also had much to say for a time.[8] That one also went up there, like the other one," and the [Indians] pointed to heaven. "He promised also," they said, "to come back here to us again, but he never came." And it must surely have been one of the apostles, for the word of God is true, which can never fail us:[9] *Euntes docete omnes Gentes*, etc.[10] So far they know of Christ and his apostles and can relate it from hearsay from their fathers and forefathers.

[7] *Htoort skägg*, large beard, *i.e.*, long beard. The long, thick beard of some of the pastors made a strong impression on the Indians who had seen nothing like it before.

[8] *Han hade och mycket af munnen en tijdh*. *Lit.* he had also much of the mouth for a time.

[9] Perhaps Lindeström refers to the belief prevalent in the middle ages and later, that the apostles had visited all continents and all countries, according to the injunction quoted in Latin from the New Testament.

[10] Go and teach all people. Cf. *Mark*, XVI, 15.

[p. 210 is blank]

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CHAPTER XVI.

Concerning the Dwellings of the American Savage People.

During the summer they have no certain dwellings, but move about here and there around the country. However, in the fall each and every sachem has a house built for himself, which he and his subjects can live in during the winter, and during the summer they sing with the rabbit [and make a] house in every bush.[1] The house which they then build[2] is thus made, namely: first posts [are] dug down into the ground and set [down] securely, on which poles are fastened, the walls and half of the sides of the roof they clothe and cover with bark; the roof up at the ridge, where the smoke is to escape, they make open, an ell on either side of the ridge, all along the house, as long as it may be. And the length of the house they then plan according to the multitude of people [in the clan], that they can all be accommodated under one roof, about 100, 200, or 300 ells in length. But the width is on each side of the fireplace the length of a man, that they can lay lengthwise between the fire and the walls; for they have always the fire made lengthwise along the house, right in the center under the ridge, which burns night and day while the winter lasts. And they have one door only on each gable.[3] In this house

[1] That is: they sleep under a tree.
[2] In the winter.
[3] *En dörr hafwe the allenast på hwar gafwell.* The chestnut bark was mostly used for the covering of the buildings. Cf. Van der Donck, *N. Y. Col.*, 2, I, 151, 196. See also Beatty, *Journal* (Lon-

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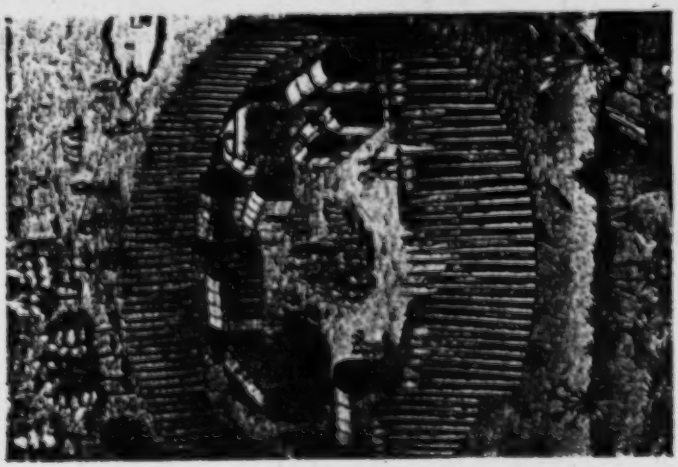

23. INDIAN VILLAGE WITH PALISADES. SEE P. 241.
FROM DE BRY, *Voyages*.

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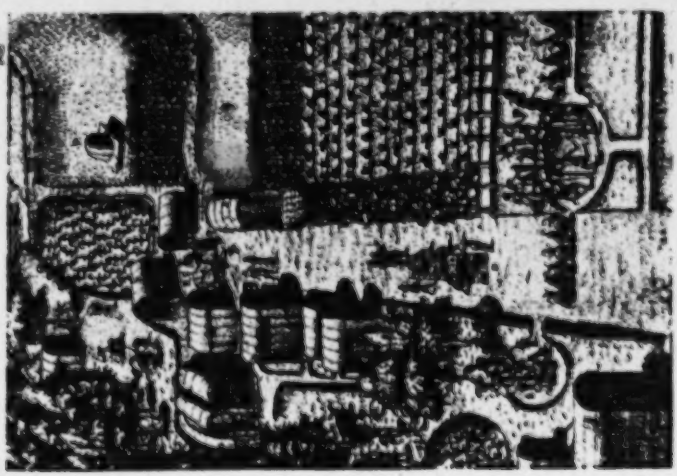

22. INDIAN VILLAGE, SHOWING CORNFIELD, TOBACCO PLANTATION, ETC. FROM DE BRY, *Voyages*.

[FACING p. 212]

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they now dwell while the winter lasts, and if the Christians then[4] had in mind to exterminate them, it could then be readily done; but that would be of no value or advantage to the Christians, for they are the slaves of the Christians which they themselves cannot know or observe. And the trade, traffic and commerce of the Christians would be of small value in that place, if the savages would not be [there]. The savages are ever willing and anxious to serve the Christians; [they] allow themselves to be commanded by the Christians, as if they were their subjects, but through good words; with dictation we get nowheres with them. If we should desire to prepare a feast, or if one otherwise may need [something] for the household, be it deer, turkeys, wild geese, wood-grouse, black-grouse, pigeons, etc., or whatever kind of game or fresh fish it may be, and one will command the savage to procure it, on that or that day for good pay, one may indeed be sure that he will get that which is desired, at the promised time. Thus in all other things which we may command, one may surely believe that it will be followed.

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don, 1768), 44-72; *Mss. 1412, yi*, Ridgway Library. Williams says: "Most commonly there houses are open, their doore is a hanging *Mat*, which being lift up, falls downe of itselfe; yet many of them get *English* boards and nailes, and make artificiall doores and bolts themselves, and others make slighter doores of *Burch* or *Chestnut* barke, which they make fast with a cord in the night time, or when they go out of town, and then the last (that makes fast) goes out at the Chimney, which is a large opening in the middle of their house, called: *Wunnauchicomock*, a chimney." *Key*, 51.

The long house with two fires was called *necquttow;* with three fires, *chiwahouttow*, etc. The round house was called *putuckakaun*, *Key* 47.

[4] During the winter.

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CHAPTER XVII.

Concerning the Hunting and Shooting of the American Savage People.

The soil in New Sweden is so loose, as if we stood and poked in ashes, because the earth there is not so closely rooted or sodded, as when it is somewhat used in the beginning, burnt, sown and cut.[1] There indeed grows a great deal of high grass, which reaches above the knees of a man, but the stalks are so far apart that one can uproot it like flax or hemp. There is also no thickly grown forest but the trees stand far apart, as if they were planted. The soil also appears there in the country, as if it formerly had stood under water, for there is found everywhere on the ground an abundance of all kinds of mussels and shells, as well as other things that are found in the water.[2]

Now as soon as the winter bids good night, they begin with their hunts, which is done with a fine innovation.[3] Now at that time of the year the grass which grows there, as has been said, is as dry as hay. When now the sachem wants to arrange his hunt, then he commands his people [to

[1] *Jorden in Nova Suecia är så lösa som man stode och rörde i Aska, af orsaak att Jorden är ther inthet så tätt rotader eller vallader såsom när hon blyfwer sådpt i förstonne brukader, brändh, sådder och afslagen.* This is ambiguous. Perhaps it means that the ground is loose before grass-roots and other growths have made it tough.

[2] *Musslor och alleheanda skaalar sampt annat som i wattnet finnes.*

[3] *Artigh invention.* See above, Chapt. XV, note 6.

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224 take a position] close together in a circle of ½, 1 or 2 miles,[4] according to the number of people at his command. In the first place each one roots up the grass in the position, [assigned to him] in the circumference, to the width of about 3 or 4 ells, so that the fire will not be able to run back, each one then beginning to set fire to the grass, which is mightily ignited, so that the fire travels away, in towards the center of the circle, which the Indians follow with great noise, and all the animals which are found within the circle, flee from the fire and the cries of the Indians, traveling away, whereby the circle through its decreasing is more and more contracted towards the center. When now the Indians have surrounded the center with a small circle, so that they mutually cannot do each other any harm,[5] then they break loose with guns and bows on the animals which they then have been blessed with, that not one can escape and thus they get a great multitude of all kinds of animals which are found there.

The first hunt of the year which they thus obtain [they consecrate to Manitto]. When they first have eaten their fill of it and enjoyed their feast[6] they make a burnt offering of the remaining, which they sacrifice to Manitto, i.e., the Devil, but not one animal of it do [they] sell, believing that

[4] Swedish or German miles.

[5] The idea is: when the circle has been so contracted that the animals run from one side of the circle to the other but before the hunters get too near to one another, they begin shooting. Dr. V. O. Freeburg, of New York, tells me that wolf hunts of this character were arranged in Kansas in the early days. Cf. Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 167; III, 108, etc. Hodge, *Handbook*, I, 581.

[6] *Och hollet sitt gästebodh.*

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24. Collection of Blades, Knives, Spear Points, Arrowheads, Drills and Scrapers, mostly of Yellow Jasper, from the Delaware Valley, principally, Bucks Co., Pa.
[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

[Facing p. 215]

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they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely:[7] *Hägginj, hä, hä, hä; Häggінj hä; Häggінj hä; Häggінj hä, hä, hä, hä,* etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.[8]

In this their convention[9] they [also] practice shooting. He who is sachem has a turkey placed very high in the air, whose entrails are removed and [the body] filled again with their money.[10] And the one who then can shoot it down, he receives the money, *et talia,* etc.

In the meantime later in the year, when the grass has thus been burnt off the land, they do not care to arrange any more such hunts,[11] but shoot the animals wherever they find them in the woods, which they have no difficulty in doing, because they have scent of the animals like the dogs; for often the savages say to the Christians, when they follow them in the woods: "Indeed I now feel the scent of deer, if I wanted to bother to go after them." This the Christians did not believe in the beginning, before they followed them, and got to see that they were right. Otherwise they are so perfect in shooting that they do not miss.

And the savage is so armstrong that he is able to shoot with a bow so far, that no gun can carry

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[7] *Tå roopa the och sunga sådedes, nämbl.*

[8] So that it can be heard far over the forest. *Hegginj,* etc., the final *j* is used for *i.* Cf. Holm, *Kort Beskrifning,* 153 ff.; above, p. XL.

[9] *Uthi dette sitt consent.*

[10] Wampum.

[11] Like the one described above.

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that far,[13] when he extends his limbs so that daylight shines through his elbow joints. When a Christian wrestles with a savage, if he[13] does not get at his back [he cannot prevail against him], he can do nothing against his arms.

The savages also use a splendid system[14] for killing pigeons in quantities with great ease. When the pigeons come flying, which [at times] may be a few hundred pairs in a flock, or following, then they usually settle[15] down to rest in the largest and highest tree, which they find. Then they also have the custom that in the tree in which they once used to rest, they will, with preference go there again. When now the savage observes where they have been accustomed to rest, the savage goes and cuts around the tree, so that it stands only on the center. When now the pigeons come there again to sit down, they cannot possibly

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[13] For bows and arrows and their effectiveness, see Pope, *A Study of Bows and Arrows*, U. of Cal. Pub., XIII, No. 9, p. 329 ff. Cf. also Hodge, *Handbook*, I, 92-4, and literature quoted there.

[13] The Christian.

[14] *Een artig invention*, see above, Chapt. XV, note 6.

[15] *Dê sittia the sigh.* Cf. Henry D. Paxson, *The Last of the Wild Pigeon in Bucks County* (1912). Williams says: "In that place these Fowle breed abundantly, and by reason of their delicate Food (especially in Strawberrie time when they pick up whole large Fields of the old grounds of the Natives, they are a delicate fowle, and because of their abundance, and the facility of killing them, they are and may be plentifully fed on." *Key*, 87. Van der Donck says in this connection: "De Wilden of Naturellen van het Landt weten ock somtijts de plaetsen daer sy broyen uyt te vinden, en met lange stocken de jonge Duyven uyt de nesten te stooten, op sulcke plaetsen die sy soo verkiesen om te broyen daer scholen sy met sulcke gruwelijcke meenichte van ontelbare duysenden by een, dat de Wilden met Wyven [en] kinderen doer naer toe trecken, deckwils eenighe hunderden sterck synde, wel een Maent doer ontrent blyvende, en schier anders niet eeten als jonge Duyven, die sy soo met stocken als geseght is uyt de nesten stooten." *Beschryvinge*, 41.

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set themselves so evenly on the tree that they 223
weigh alike on either side, whereby the tree falls over and kills a large number of them, for many cannot save themselves in such a fury of branches and leaves, nor fly away. There is also an abundance of swans and wild geese to shoot.[16]

[16] Williams says in this connection: "The Indians having abundance of these sorts of Foule upon their waters, take great paines to kill any of them with their Bow and Arrowes; and are marvellous desirous of our English Guns, powder and shot (though they are wisely and generally denied by the English) yet with those which they get from the French, and some others (Dutch and English) they kill abundance of Fowle, being naturally excellent marksmen; and also more hardned to endure the weather, and wading, lying, and creeping on the ground." *Key*, 86.

[p. 218 is blank]

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25. "Later in the year, when the grass has been burnt off the land . . . they shoot the animals wherever they can find them in the woods." See p. 215. The method of disguise pictured above was cleverly employed by the Indians in a variety of forms.

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26. Fishing. See pp. 219–20. "They use no other vessels . . . than canoes." They also mason for themselves a little fireplace." (Notice the smoke between the two sitting figures.) See p. 238.

[Facing p. 219]

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CHAPTER XVIII

Concerning the Fishing of the American Savage People.

The savages do not know the use of seines, nets,226
hooks, trolling rods or trolling-line;[1] but far up in the kills or in the creeks emptying into the river, they arrange their fishing, either where the kills stop,[2] [up] in the country or at the falls. There they close in the kills right across,[3] leaving only a little opening or entrance for the fish right above like a *kassenoor*.[4] Now when the river rises and the water is highest they close up the opening, but when the water is run out and the ebb is lowest then the fish remains behind in the low water,

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[1] It appears strange that Lindeström did not see nets among the Delawares. Williams says: "*Ashop*, their nets. Which they will set thwart some little River or Cove wherein they kill Basse (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the English." *Key*, 102.

Van der Donck gives the following lists of fishing implements used by the Indians: *seines, set-nets, small fikes, weirs, hooks.* See also De Vries, *N. Y. Col.*, 2, III, 95, etc.

[2] That is: at the source of a creek or at a waterfall. Cf. note 1, above, quoting Williams.

[3] *der stängia the kijlarne twert öfwer.* This custom of fishing is common among primitive peoples. I saw it in many places in West Africa. See the interesting account of Indian shad fishing in Loskiel, *Hist. of the Mis. of the U. B. among the Ind. of N. A.*, I, 94 ff.

[4] *Kassanoor (kassenoor).* This is apparently an Indian word (though as to form it might be Spanish or Portuguese), meaning fishtrap, or the opening of the fish-weir. The Penobscot *kenanggan*, fish-weir, is then a cognate, the stem being *kenang-*, *kasan-*. . . . "Nodli tun kenanggan k'wsagal sibu." (Then he made a weir across the river.) Speck, *Penobscot Transf. Tales. Int. Journal of Am. Ling.*, I, 192-3.

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where they either catch them with their hands or shoot it.[5] Otherwise, they also shoot it in deep water, where they can find it, and thus they obtain fish of all kinds, that are found there in abundance, spending [nothing] on either seines, nets or any fishing implements. Consequently the nourishment of the savages thus consists of agriculture, hunting, shooting, fishing, trade and the manufacture of their neat wares, concerning which we shall be informed hereafter.[6]

[5] The fish. Cf. also note 1, above, quoting Williams; Hodge, *Handbook*, I, 461 ff.

[6] See below, Chapt. XIX.

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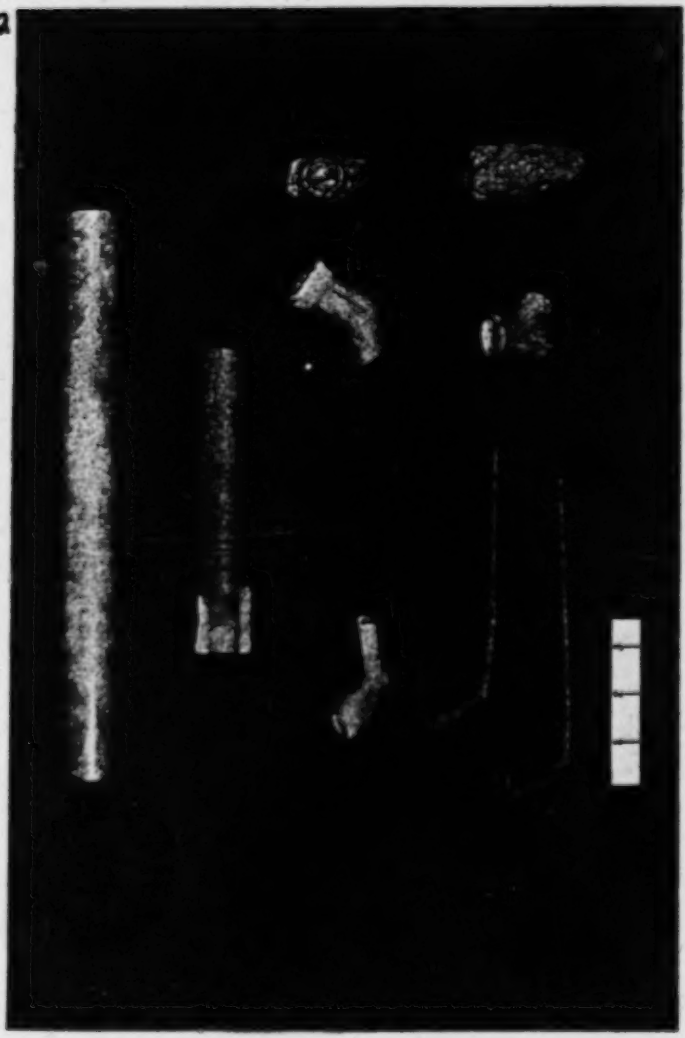

27. *Two upper figures*—1. Large Tubular Pipe, N. J. 2. Tubular Pipe (Broken), N. J. *Below broken tubular pipe to left*—Clay Pipe ("trade pipe" or European manufacture), Indian Grave, Chester Co., Pa. Clay Pipe, Trumpet Shape, Indian manufacture, Vincentown, N. J. *To left, below clay pipe*—Iron Trade Pipe (European manufacture), Grave, Hunterdon Co., N. J. Iron Trade Pipe (European manufacture), Grave, N. J. *To the extreme right and bottom*—3 Small Stone Pipes, N. J.

(In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.)

[Facing p. 227]

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CHAPTER XIX.

Concerning the Manufacture of the Attractive and the Artistic Wares of the American Savage People.

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, *et talia, etc.* But their work consists[1] in neatly working [various things] by drawing, painting and glazing, as for instance their bags,[2] which they make so large that 1 quart, ½ gallon, yes 1, 1½, 2, 2½, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such [things] in. These they elaborate with all kinds of figures of painted pine roots and also split,[3] painted sticks, unspeakably strong.[4]

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed.[5] There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such [things]. They also make very fine and beautiful quilts[6] of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine;[7]

[1] *Uthan derra arbete går uth på.* Cf. *Vertoogh, N. Y. Col.*, 2, II, 270; *Doc.*, I, 282; Williams, *Key*, 133.
[2] *Notasser.* See above, Chapt. XI, note 7.
[3] *Upflächa*, to tear up (?); cf. *flächa sönder*, tear asunder.
[4] Cf. Hodge, *Handbook*, I, 125, 132; above Chapt. XI, note 7.
[5] Cf. Chapt. IX, note 10; Hodge, *Handbook*, II, 257 ff.
[6] *Skiöna fällar. Fäll* usually means skins with the fur, fell.
[7] *Dock mycket granne.*

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then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off.[8] They also make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes.[9]

They also make helmets of hard sticks and strong wood, so that no arrow or swingle can go through it.[10]

The late Governor Printz had the savages make and thread up for him a suit of clothes, with coat, trousers and sword belt, entirely of their money, which was very artistic, threaded and worked with all kinds of animals, which came to a few thousand florins.[11] And [there is] much more, which could be described about their artistic manufacture, if space and time would allow. In fine if they were trained and kept at it, they would become very expert, for they are by nature capable to grasp and comprehend immediately what they see.[12]

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[8] The feather would sooner break off than come loose.
[9] Cf. Williams, *Key*, 47 ff.
[10] Repetition, see above.
[11] Williams says: "*Neyhommaussáunck*, a coat or Mantle, curiously made of the fairest feathers of their *Neyhommauog* or Turkies, which commonly their old Men make; and is with them as velvet with us." *Key*, 107.
[12] Cf. Williams, *Key*, 43.

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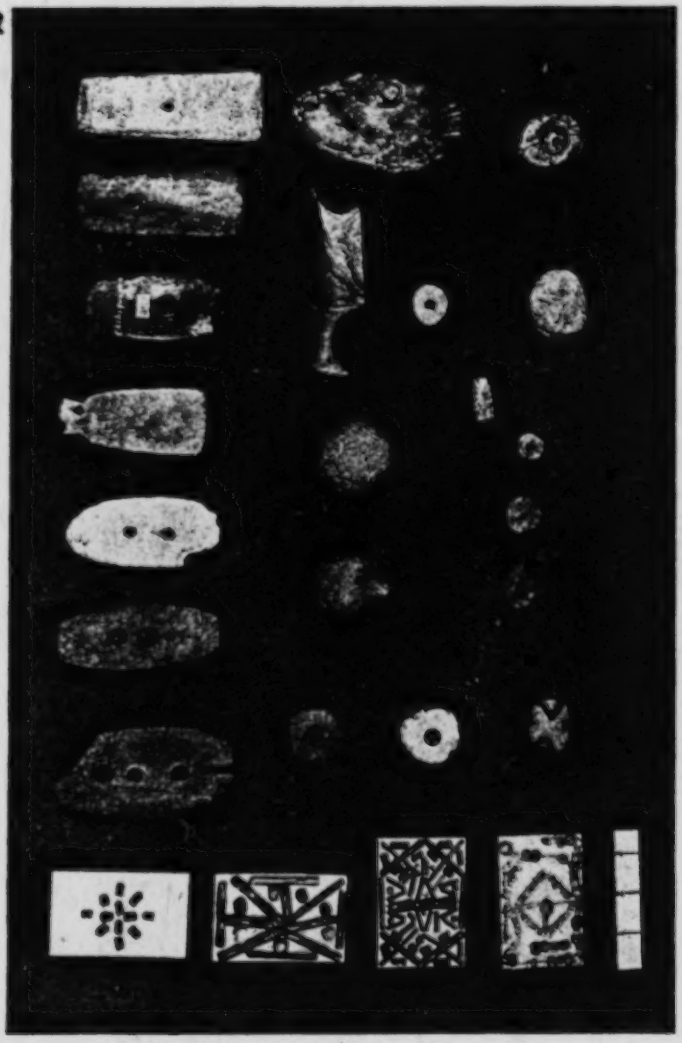

28. *First row, top to bottom*—Four Cards—Indian Traders' Glass Beads, from Graves, Washington Boro, Lancaster Co., Pa. *Top row, left to right*—7 perforated stones, principally from Delaware Valley (Pa.), in some cases worn for decorations, see plate 18. *Central figure*—Stone Top (?), N. J. Stone Ball, Bucks Co., Pa., Bird Stone, Pa. *To extreme right, centre*—Perforated Rubbing Stone (carried on a string around the neck (?)), Pa. *Remaining figures*—Stone Beads, Delaware Valley and Bucks Co., Pa.

[In Collections of Colonel Henry D. Paxson, Philadelphia, Pa.]

[facing p. 223]

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CHAPTER XX.

Concerning the Commerce, Trade and Dealings of the American Savages and How Their Goods Are Sold to the Christians, Also How the Merchandise of the Christians Is Disposed for Them to the Savages.

Concerning the merchandise of the savages [it is to be said] that they[1] sell to the Christians all kinds of fur goods, such as beavers, otters, lynxes, fishers,[2] raccoons,[3] minks, wild-cats, elk-hides, bear-hides, wolf-skins, lion-hides,[4] deer-hides, checkered foxskins,[5] martins, musk-skins[6] and other kinds [of furs]. The savages also sell to the Christians foodstuffs, such as Indian corn of all kinds, Turkish beans, deer, elk and bear meat, fresh fish of all kinds; also all kinds of birds, such as wild turkeys, wood-grouse, black-grouse, partridges, swans, geese, hazel-grouse, and pigeons, etc. [They also sell] all kinds of fruits, peaches or skinless apples, watermelons, chestnuts, walnuts, plums, bullace-plums, grapes and wild hops. [They] likewise [sell] what they produce by the work of their hands.

If one should buy the aforesaid articles from the savages with the cash money of the savages they are expensive enough, but when one pays for

[1] The Indians. "Of their Bying and Selling," see Williams, *Key*, 133 ff.
[2] Cf. above, Chapt. VIII, note 5a.
[3] Cf. above, Chapt. VIII, note 5b.
[4] See above, Chapt. VIII, note 1.
[5] *Isprängde räffskinn.*
[6] See above, Chapt. VIII, note 6.

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them with the merchandise of the Christians, one can make an excessively large gain and profit in trading with the savages. Now there is a value on the merchandise of the savages as follows: 1 beaver [skin] is valued according to size from 7 to 8 florins in sewan (thus the money of the savages is called, concerning the manufacture and nature of which money we shall be informed in the following chapter). But the trade with the money of the savages is mostly reckoned in Holland florins and *styvers*, 1 Holland florin being 20 *styvers*.

An otter [skin] is valued at 4 to 6 florins, according to the number of silver hairs it has. A lynx [skin is valued at] 4 florins; fisher, 24 *styvers;* raccoon, 1 florin; mink, 1 florin; wild-cat, 10 *styvers;* elk-skin, 6 to 9 florins; bear-hides, pitch black, looking like gluttons,[1] 3 to 4 florins; a wolf-skin, 2 to 3 florins; a wolf-lynx, 6 to 9 florins; a 36-checkered fox-skin, 1 florin; a lion-skin, 6 florins; deer-skin, 24 *styvers;* muskrat-skin, 1 florin, and so on. [A] quilt of Turkey feathers [is worth] 1 ell of white *sewan*, a quilt of painted feathers, 2 ells of white sewan, or 1 ell of blue *sewan*. Indeed the savages understand how to value their pelts, but the beavers and otters with silver hairs, that these should be so valuable, as compared to the others, that they have no knowledge of. Otherwise in the case of the elk-skins and other skins the savages indeed sell according to their sizes and heaviness, but they know nothing of weight.[2] This valuation is only an approxima-

[1] *Beenders uth som ierfvar*, the glutton, wolverine or carcajou.
[2] That is: they have no scales by which they can compute the exact weight of articles

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tion, but one gives more or less for the skins, according to their size or quality.

Maize, beans and fruits are sold by means of bags, nor [do they] know of any definite measure. But birds [they sell as follows]: a turkey, for 4 *styvers;* swan, for 6 *styvers;* goose, for 4 *styvers;* a wood-grouse, for 4 *styvers;* a black-grouse, for 2 *styvers;* a duck, for 2 *styvers;* a partridge, for 2 *styvers;* a hazel-grouse, for 1 *styver;* a pigeon, for 1 *styver, etc. Sic ulterius,* about. A mat [is sold for] 1, 2, 3, 4, 5, 6 florins; bags for 1, 2, 3, 4, 5, 6 florins, according to their size and quality, as well as according to their beauty and skill of workmanship.

But if these, often mentioned savage merchandise, are bought with the goods of the Christians, then these[9] are: red and blue Holland frieze an ell in breadth, guns, powder, lead, copper and brass kettles, axes, hoes, picks, spades, shovels, glass beads (of all colors, large and small), awls, bodkins, small common scissors, knives, small mirrors, needles and such things; and from these things, one can have a very large profit, as has been said, for our goods are placed high enough [in price] to the savages. But the savages really do not understand this trade, for they hold frieze in as high esteem as the finest scarlet.

The savage really does not buy more than an ell's length at the time, for he does not need more in the piece, which he wraps around himself. If it is a piece of cloth to hide his nakedness with, then he takes an ell for it, [and] they really do not

[9] The goods of the Christians.

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[439] know of any other measure than an ell's length at the time, for he needs no more in the piece he wraps around himself.

When the Christians measure the frieze for the savage, they measure it for the savage on the edge, the savage taking hold of a corner of the frieze and the Christians on the edge, whereupon they pull the hardest they are able, stretching thus the ell for the savage, so that he for three ells barely gets more than two; which the savage thinks should be thus, and does not understand himself cheated in this.

[435] Tobacco is worth 2 *styvers* a pound.

Velvet, silk, broadcloth, apple juice[10] and all such things which one may want, come to New Sweden with ships from Virginia, New Holland, New England, the Carribean Islands, and from many other places; which merchandise the Swedes buy through the exchange of pelts and the money of the savages. Linen is very expensive there.[11]

[804] The savages also allow themselves to be greatly cheated in the sale of powder. The savage knows of no other measure than the handful.[12] When the Christians measure the powder with the hand for the savage he draws his hand together that the savage hardly gets more than ½ handful for a whole, and thus the savage is cheated, for he has in this no better understanding.

[435] [439] Valuations of the merchandise of the Christians is as follows: an ell of frieze [is valued at] 9 florins, one handful of powder, 3 florins. According to this measurement and valuation, 1 ell of

[10] Apple Cider.
[11] As it was bought from the English and Dutch.
[12] *Ina medh giöpen.* *Göpen*, handful, gripe, gowpen.

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Holland frieze will cost the savage 1 *riksdaler* and 42 *öre* silver money and ½ handful of powder 1 *riksdaler* and 12 *öre* silver money, at 6 *daler* silver money apiece. One axe is worth 3 florins; a hoe, 3 florins; a pick, 3 florins; a shovel, 3 florins; a bodkin, 1 florin; a small common pair of scissors, 3 florins; a knife, 1 or 2 florins; a small mirror, which may cost 2 or 3 *öre* copper money in Stockholm, [sells for] 1 florin; 1 pin,[13] 1 florin; a common sewing needle, 1 florin; glass beads, [a string] 3 times around the arm, 1 florin, etc. The aforesaid small wares are placed high enough for the savage [in exchange] for his pelts, but if the trade is done in the money of the savages, then it will cost the Christians more.

Formerly it was indeed forbidden, and agreed[14] among the Christian nations, that no guns, powder or lead should be sold to the savages; but after the English in Virginia had broken the law and first began to sell guns to the savages (which they have raised in value according to their quality, the cheapest [they sold] at 10 beaver [skins] and up to 20 beaver [skins] apiece for the dearest, so that one gun which is of some value, may cost the savages over 40, 50 and 60 *riksdaler*, at 6 *daler* silver money), therefore the Swedes began to sell powder and lead for them.[15] So much for the mutual trade of the Christians and the savages.

[13] *En stammenål*, perhaps a large pin with a head (often of glass).

[14] *Förbudit och afsagt*, perhaps forbidden and renounced.

[15] For the guns. The settlers in the various colonies accused each other of selling firearms to the natives against the law of nations, but it was a case of the pot calling the pan black. They all sold what they could and made profits in any way they were able.

[p. 228 is blank]

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CHAPTER XXI.

Concerning the Nature of the Coins and Money of the Savage People, What They Are Made of and What They Are Worth.

The moneys of the savages are of three kinds 436 of oblong stones, with holes drilled through them, and threaded on strings, that they can be measured by fathoms according to their value and use.[1] The sewan of the Renappies, that is the money of our river savages, [is of 2 kinds]; one kind black-blue,[2] the other kind white. But the third kind, which comes from the Black and White Minquas,[3] is red. These red stones and the black-blue are valued in the place of gold; three of these stones are worth one *styver* or one *öre* silver money. But the white stones are counted as silver, and 6 pieces of them are worth one *styver* or 1 *öre* silver money.[4] In size they are about the length of a wheat kernel and somewhat thicker; but the largest, as thick as

[1] Cf. Hodge, *Handbook*, II, 904 ff.

[2] *Swartblåa*, black-blue, dark blue. "Their white they call *Wompam* (which signifies white): their black *Suckauhock* (*Sacki* signifying blacke)." Williams, *Key*, 130.

[3] See above, Chapt. V, note 40.

[4] "The Indians are ignorant of Europes Coyne; yet they have given a name to ours, and call it Monsash from the English money.

"Their owne is of two sorts; one white, which they make of the stem or stocke of the Periwincle, which they call, *Metcauhock*, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the English for a Peny.

"The second is black, inclining to blew, which is made of the shell of a fish, which some English call Hens, *Poquauhock*, and of this sort three make an English peny.

"They that live upon the Sea side generally make of it, and as many make as will." Williams, *Key*, 128.

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20. ***First row, top to bottom***—CRESCENT SHAPE CEREMONIAL STONE, DELAWARE WATER GAP, PA.; BANNER STONE, WITHOUT PERFORATION, BUCKS CO., PA.; BANNER STONE, INCIPIENT PERFORATION, N. J.; BANNER STONE, INCIPIENT PERFORATION, BUCKS CO., PA. ***Second row***—2 SMALL PERFORATED STONES, BUCKS CO., PA. ***Third row, top to bottom***—LONG PICK-SHAPED BANNER STONE, N. J.; BANNER STONE, PERFORATED, PHILA. CO., PA.; BANNER STONE, PERFORATED, LANCASTER CO., PA.; BANNER STONE, BUCKS CO., PA.; 2 SMALL BANNER STONES, BUCKS CO., PA. ***Fourth row***—BANNER STONE FRAGMENTS, NESHAMINY CR., BUCKS CO., PA. ***Fifth row, top to bottom***—UNFINISHED BANNER STONE, BUCKS CO., PA.; LARGE PERFORATED BANNER STONE (RESTORED), NORTHAMPTON CO., PA.; BANNER STONE, PERFORATED, LANCASTER CO., PA.

[IN COLLECTIONS OF COLONEL HENRY D. PAXSON, PHILADELPHIA, PA.]

[Facing p. 230]

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436 a thick straw, and the length in proportion to their thickness; larger or smaller, they are not used. [They are] very smooth and even at the ends. There is also a streak on them like copper color, which the kernel by nature contains, from which the stones are made; namely of the kernel which runs whirl-like inside of the whooping cough bowls, which the wet nurses use to scrape off and give the little children for whooping cough, which is found in great abundance in New Sweden, both white, black and red.[5] Of this mentioned kernel [321] the savages turn and grind these stones and money, and special savages are designated and appointed for this, who make this money, and one person is not able to make more than about 6 to 8 *styvers* a day.[6]

435 In valuing these moneys we also count an ell of red, black-blue sewan for 1 ducat and 1 ell white sewan for one *riksdaler*. But otherwise they are mostly reckoned in Dutch florins and *styvers*, as stated above, one florin at 20 *styvers*.[7] These[8] moneys are as well made as any glass cutter could cut them of glass, cut and drilled through at their edges.[9] When the money through old use has been

[5] A nature medicine based on the superstitious belief that these scrapings will "cure the cough."

[6] Cf. Hodge, *Handbook*, II, 905.

[7] See Johnson, *Swedish Settlements*, I, 41.

[8] Lindeström has *hwilke*, which.

[9] *Uthi sijne kanter afskiårande och genomdrillande.* The passage is obscure. *Afskiårande* and *genomdrillande* are present participles and perhaps Lindeström means *af skårande och genom drillande*, in which case the passage would read: These moneys are as well made as any glass cutter could cut them of glass at the edges, through cutting and drilling.

In this connection Williams says: "Before they had awle blades from Europe, they made shift to bore this their shell money with stones." *Key*, 130.

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worn at the edges, that they do not, like glass, fall close together[10] on the cord, then the savages will not accept them for good; wherefore he tests them thus, that he takes the whole cord on which the money is threaded and strokes them over his nose. If nothing obstructs the nose,[11] but glides over like smooth glass, then he accepts the money as good. But if something offers obstruction, he rejects them. Now all the money is not equally large and thick, but some larger and some smaller, and is, in buying, variously collected, especially when one exchanges and trades in *styver* quantities; wherefore the one who owns them must closely see to it, that in threading them again he arranges those [together] which are able to neatly and well correlate on the cord, in case he wants to get rid of them.[12] 435

When we want to count them by *styvers* by means of the thumb, which is indeed the manner of the savages, we have for this a certain measure from the end of the thumb nail to the first joint of the thumb. Thus the money is divided and separated according to this [method], that on this length go exactly 6 stones [of] white [sewan], that is as much as one *styver* or one *öre* silver money, and 6 stones [of] red or black-blue [sewan which], are worth 2 *styvers* or 2 *öre* silver money. 436 [804]

The money hanks the Christians carry in bags.[13] When he[14], wishes to trade and has counted the

[10] *Falla tätt tillhopa.*
[11] *Tager då intheet emoth sådan.* The meaning is: if no obstruction is felt as the money passes over the nose, etc.
[12] In case he is to be able to use them in trading.
[13] *byxsäckier*, poke, pocket, bag.
[14] Lindeström uses the singular, han.

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money off the string and then makes a knot on the string; the purse is thereby tied up.[15] Ducats and *riksdaler* are not valid among the savages,[16] but [are accepted] among the Christians and on the foreign merchant vessels.

The Hollander in this as well as in other [things] has shown his [desire of] profit and greediness, thinking that he would, through the money of the savages, acquire a large capital and riches, began to export the whooping-cough shell to Holland and had these monies made in the savage manner. Accordingly [a quantity valued at] a barrel of gold[17] was made of it, which they brought to the West Indies to trade with. When the savages examined these monies, they recognized that it was not their handiwork and would not accept and take them for good and valid. Thus the Hollanders have done all their work and labor in vain.

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[15] *Så är penningepungen der medh igenknuten.* The idea seems to be this: when the Christian has counted a certain number of "stones" and removed them from the string to pay for certain articles, a knot is made on the string to keep the rest of the money from coming off,—the purse is thereby tied up. Lindeström considers the string as the purse, rather than the bag in which the money hanks are carried.

[16] Swedish money never became general among the Indians.

[17] *Tunna guld* (ton of gold), barrel of gold, was a definite measure of value, and was worth about $30,000 in our money of today. In Portuguese West Africa the natives speak of a sack of money (30 *Escudos*).

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CHAPTER XXII

Concerning the Liberality, Confidence and Conversation and Intercourse With the Christians and How the Christians Are Received When They Visit the Savages.

The savages are honorable enough in their conversation with the Christians, after their manner. 57a 57b
When they know that they have among them a *nittappi*[1] or a good friend who wishes them well, entertains him with food and drink, when he comes [to visit them], and also presents him with some little [thing], like an awl point, a mirror, glass beads and such things, which he recognizes as a great act of kindness.[2] When later the savage comes again to the Christian then he shows his generosity again in 20, 30 to 40 fold value in pelts and other things. Then the savage comes with it so proud and puffed up, throwing it on the floor before the Christian and puffs and blows, with it, as though he wanted to say: "Take this which I bring thee in good faith for the good thou hast done unto me." In such cases one must always 57a 57b 516
have the table uncovered at the lower end, for when the savage comes to his good friend, where he knows he has his free condition,[3] he climbs up and seats himself with feet and everything on the

[1] *Nittappi*, friend. A general Algonkian word, appearing in many forms, and still in use. Cf. *nitis*, friend, companion, Brinton, *Dict.*, 99.

[2] Lindeström's construction is poor but the meaning is clear. *And also presents him*, etc.; means of course, that the Nittappi or friend presents something to the Indian, such as a mirror, etc.

[3] Freedom of the place.

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572 table and crosses his legs and requests then of the
574 food on the table which he fancies. But when one
516 gives strong drinks to the savage, either wine or
[271] brandy, which he desires greatly, one must take
273 care not to give him too much, for then he becomes as though he were quite raving, throws and rolls himself into the burning fire, with a loud cry, and may then easily strike his good friend to death or otherwise set fire to the house, not knowing what he does; for he is not accustomed to such strong drinks. His daily drink is with the goose,[4] which holds his five senses together.

572 But when now the Christians come to the sav-
574 ages in their dwellings then the savages spread frieze and beautiful rugs on the ground, requesting them to sit down to rest. Then they bring forth such food as they have [on hand], namely a
[262] bag full of their bread, deer meat, elk meat and bear meat, fresh fish, bear pork and bear fat,[5] instead of butter; but this[6] is mostly raw, for they do not fry it any other way than on the coals (about which we shall learn further hereafter in the chapter concerning the household economy of the savages). This present one must not disdain, but accept with all thankfulness and praise, otherwise the savages will become very raving and impatient, so that their friendship is thereby turned into the greatest revenge and enmity. If one has any horse along, then the savages place the same kind of food before it also, which one must steal away from the horse, and thank the savage for

[4] His daily drink is the same as that of the goose, that is water.
[5] *Björnsiester.*
[6] Food, i.e., meat and fish.

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the feeding and feasting of the horse, just as if 572
it had consumed and eaten the same; otherwise 574
they would kill the horse, thinking that it would scorn them; for they have no horses or cattle; wherefore the savages do not know their nature, but they think that they eat the same food as the people eat.[7]

And above all things we must extol and praise 572
the savages, for the one by whom they are extolled 574
and praised that one they consider their most 576
faithful, good and best friend, but not having sense enough to consider, whether such [actions] come from the heart or not. They are also so simple, that they cannot simulate, nor do they know of any deceit, but do not imagine that anything could pass from a man's tongue, without coming from the heart.

The one who knows how to associate rightly 572
with the savages [will find that they] are a trustworthy and good-hearted folk,[8] when they are not angered, and even brave-hearted [enough] to risk death for their good friends, to whom they have professed their friendship and faithfulness, as they did in the year 1655.[9] When the Hollanders surprised us Swedes in New Sweden with hostility, then our river savages showed their friendship and faithfulness towards us. Now this intention of the Hollanders was known to our river savages, wherefore they betook themselves (unknown to us) and went to Manhattan City, in New Holland, to exact revenge on our behalf, doing

[7] Lindeström had heard this from some colonist.
[8] *Itt troget och godh hiärtat folck.*
[9] See Johnson, *The Swedes in America*, I, 330-31.

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572 great damage to the Hollander[s]. And the women, whom they succeeded in taking prisoners, they outraged. If the Hollanders in Manhattan City had not in a hurry sprung to arms and improved their fortifications, then the savages would have surprised them altogether and played master over the city. Which [fact] the Holland General Steyvesandt severely flung at us, saying that we had incited these tyrannical and heathenish enemies against them, which we did not even know had taken place, before it was related to us and thrown at us.[10]

From this as well as from more and other such [things], which space and time do not allow to expound, the faithfulness of the savages can be observed; but if they are angered then their loyalty is at an end, and revenge follows upon it.

[10] Peter Stuyvesant accused the Swedes of stirring up the Indians against New Amsterdam.

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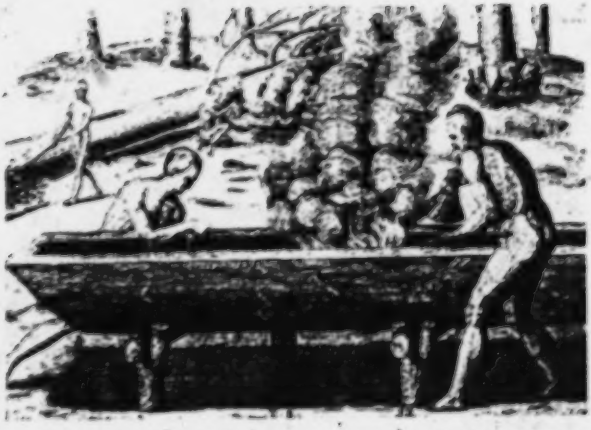

30. "HEE CONTINUES BURNING AND HEWING UNTIL HE HATH . . . FINISHED HIS BOATE." SEE NOTE 2, P. 237. THE FIRE WAS INTENSIFIED BY A FAN AND CLAY WAS EMPLOYED TO GIVE DIRECTION AND LIMIT TO THE BURNING, A RIM OF CLAY BEING PLACED ABOUND THE EDGES TO KEEP THE FIRE FROM COMING TOO NEAR "THE OUTHER SIDE."

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CHAPTER XXIII.

Concerning the Navigation and Vessels of the American Savage People.

In this connection [it can be said] that they used no other vessels in the river than canoes.[1] [These] are such as our punts in Sweden,[2] large and small.[3] But when they want [to go] a distance over the sea, as for instance to Virginia or New Holland, then they fasten two punts together broadwise[4] with timbers over them, right strongly put together, the deck made completely tight and side boards of planks; sails of rugs and frieze joined together;[5] ropes and tackle made of bast

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[1] *Ökestockar*, wooden canoes, not unlike those of the Indians, were used in Scandinavia in olden times. The Indian canoe in the East was made of "one log" or of bark. The log canoes, often made of a species of poplar, were sometimes very large (see note 2, below). De Vries had a canoe which could carry 225 bushels of maize. *Cf. Doc.*, I, 276; De Vries, Van der Donck; *N. Y. Col.*, 2, II, 269; III, 26–7, 94–5, etc. Cf. Brinton, *Dict.*, 20

[2] "*Mishoon*, an Indian Boat, or Canow made of a Pine or Oake, or Chestnut-tree: I have seene a Native goe into the woods with his hatchet carrying onely a Basket of Corne with him, and stones to strike fire when he had felled his tree (being a Chesnut) he made him a little House or shed of the bark of it, he puts fire and followes the burning of it with fire, in the midst of many places: his corne he boyles and hath the Brook by him, and sometimes angles for a little fish: but so hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finished, and (getting hands), launched his Boate; with which afterwards hee ventures out to fish in the Ocean."

Mishoonemese, A little Canow.

"Some of them will not well carry above three or foure: but some of them twenty, thirty, forty men." Williams, *Key* 98.

[3] *På bredden.*

[4] "Their owne reason hath taught them to pull off a Coat or two and set it up on a small pole, with which they will saile before a wind ten, or twenty mile, &c." Williams, *Key*, 99.

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and slender spruce roots; [and they] also mason
for themselves a little fireplace on deck, where they can thus make a fire, when necessary. These miserable vessels look like large sloops[5] in the sea, and thus they scrape themselves along with these [ships] the best they can. Compasses or other instruments of navigation they have no knowledge of how to use, to direct their course. But they find their way through experience, which is very risky and perilous. Although their journey over the sea cannot be very long, it may nevertheless be subjected to many misfortunes and accidents, with such miserable vessels.

[5] *Skutor*, gabbards, sloops, flatboats.

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CHAPTER XXIV.

Concerning the Ailments, Wonderful Medicines, Tyranny, Blood-Letting and Patience of the American Indians.

These savages are by nature a healthy people 164
and are rarely subjected to diseases, before death surprises them, or if it may happen that some contagious disease should come into the country, through which whole nations could die out, as has happened formerly among them here.

The French disease[1] sometimes indeed rages 757
among the savages, because they live in such unchastity and adultery, like irrational brutes; but against this they have a white kind of ointment, and cure themselves, after which it goes its way, as though it were wiped away by the hand.

Whoever is wounded by the poisonous rattle- 752
snake and is not cured and treated by the medical doctor of the savages, who is called the devil-chaser,[2] then there is no hope for the life of that patient any more, but he must die; for the savages have such splendid medicine against it,[3] that they immediately drive away the poison with it and cure it. For this purpose they use a kind of grass

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[1] *Morbus franseman.* Cf. Williams, *Key*, 158. See also *London Chronicle*, Oct. 8, 1757; Peter Kalm, *Journal; Mss. 1412 Yi, Ridgway Library.* For their remedies, see further Van der Donck, De Vries, *Vertoogh*, etc., *N. Y. Col.*, 2, I, 156; II, 269, etc.; Heckewelder, *Indian Nations*, 224 ff.; Speck, *Med. Prac. of the North. Algon., Proceed.* of the *Nine. Int. Cong.* of *Ame.* (1917), 303 ff. They even understood the value of mineral water.

[2] *Dyfweliagarea.*

[3] That is: the poison of the rattle snake.

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752 roots, which are called snakegrass-roots. These roots grow very much intertwined, like a very fine and close comb. These they chew to pieces and place them with sober spittle[4] on the sore and the bite, which has such a power by its application, as has been stated. But 2 or 3 of the Swedes there in the country, as I know, were wounded by these snakes. They immediately swelled up terribly and were dead within an hour, for they lacked these medicines.

825 136 These snakes are spotted, yellow and black, and on the tail they have horn-joints, one joint for each year, according to his age.[5] [They] have scent of a human being far away, [and when the snake scents a person] then he puts his tail in the air to shake and agitate, so that it is heard far away from him, with a sound like children's rattles with pease in them, yet very loud, so that a person can through this guard himself against it. Concerning this I have formerly discussed it somewhat in the chapter concerning the childbirth of the savage women and [stated] that the skin of this rattlesnake is found to be very splendid for pregnant women, that when they tie this around themselves, then they are immediately relieved of their severe childbirth.[6]

57 Concerning this, as well as many other innumerable[7] [things] one may well marvel at the splendid and miraculous medicines of the savages; so that if it is not a fatal disease, they know a

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[4] *Nychter spått*. Perhaps fresh rather than sober saliva.
[5] Cf. above, Chapt. VIII.
[6] See above, Chapts. VIII, X, note 5. Cf. Williams, *Key*, 125 ff.
[7] *Oresvitterligit*, unrecitable.

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remedy for it immediately, which they keep very secret from the Christians. "*Sed contra vim mortis, non est medicamen in hortis.*[8]

In this connection I also want to mention briefly what happened among the Black Minquas further in the [interior of the] country, with 15 individual Englishmen whom they had taken prisoners; from which one can learn of the horrible cruelty of the Minquas. It happened that the English of Virginia carried on war against these Minquas. When the English now came to these savages, marching 2 or 3 hundred men strong, with a few [small] field cannon,[9] they pitched their camp a short distance from the dwellings of the above-mentioned savages. But these savages are somewhat cleverer in building, than our own river Indians who live closer to us, using palisades around their dwellings. Therefore the English did not run, precipitously upon them, but first fired a few cannon [balls against their fort]. Then the English did not know a word about it, before the savages had surrounded[10] the English, were in their rear and drove them into flight, killing some of them and brought home with them 15 prisoners, whom they later, after the lapse of a few days, martyred to death wretchedly and unchristianlike. Because some of these prisoners were of noble birth and of some importance and value, the English offered for each one of them a few 100 florins

[8] For against the power of death, there is no medicine in gardens.

[9] *Feldtslangor.*

[10] *Hade the engelske berändt.* Berända usually means to surround, to invest, but here it perhaps means to go around, so as to get to the rear of the enemy.

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727 for ransom; but the savages did not care for ransom or a sum of money, but seemed to be more anxious to exact their revenge and satisfy their anger on these poor prisoners. They therefore erected a high platform, placing large piles of bark below it, upon which they poured all kinds of pitch, bear-fat, *et talia*, etc. Through this they wanted to indicate that whatsoever kind of drink the English wanted to pour out for them, that they themselves would now have to imbibe.[11] They also erected a post in the earth for each prisoner, around which they also placed piles of bark and poured fat thereupon, just as has been stated before. Then they took the prisoners out to undergo their punishment. They first brought them up on the high framework, who[12] were bound around their waists with long slender iron chains; then they put fire to the bark, lying below, and later, shoved one prisoner after the other down into the fire, which burnt with terrible violence. When they had been tormented somewhat in this fire, then the savages pulled them out of it.

Then they bound the said prisoners to the abovementioned poles, put fire also to that bark in which they had to dance, until they were practically half roasted. Nor did they want that any of them should lose his life in the fire, because they wanted to inflict upon them as much suffering as possible; wherefore they pulled the prisoners out again, placing them in front of themselves. Then they

[11] My copy has *inskrdnkio*, but this must be a mistake for *inskränkio*. The idea is: the kind of tortures the English had prepared for the Indians in case of victory they would now have to undergo themselves.

[12] The order is Lindeström's; who of course refers to them.

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brought forth their doctor of medicine, whom they 737
otherwise called the devil-chaser (why he has this name we will learn to know in the next following chapter). He took his knife and cut each one of the prisoners right over the forehead from one ear to the other, then he took the skin and pulled it backward on the neck or the throat, then he cut the tongue out of the mouths of all the prisoners. On one of them he wanted to prove his mastery and cure him again, if there was any one of them who wanted to live, and then that one would escape further punishment, which his other comrades still would have to stand, but there was no one of them who wanted to live. Then the devil-chaser cut all the fingers off the prisoners and threaded them upon a string, which he delivered to their sachem or ruler, who tied them around his neck. When this was done the devil-chaser cut all their toes off, which he also delivered to their sachem. These he tied around his legs at the knees. The sachem carried them on his body until the flesh rotted away, but when the flesh had rotted off and dried away, he scrapes[13] the bones clean and white, when he threads them anew upon a ribbon and carries them afterwards continually on his body, to show his great courage,—the greater skeleton bones these Minqua sachems carry, the braver warriors they are supposed to be. Then they brought forth fifteen bundles of reeds, like reeds here in Sweden, which were saturated in fat. Of these they bound a bundle on the back of each prisoner, turned them towards Virginia, set fire

[13] Lindeström mixes his tenses; baar . . . skaffwer, carried . . . scrapes.

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I
727 to the bundles and told them to run home again, where they had come from, and relate to their countrymen, how well they had been treated and entertained among the Black Minquas. They also sent good guides with them, whom the boys followed with a great noise,[14] shot at them with their quarrels until the one fell here and the other there. Such a miserable departure and end these poor people had, from which we can observe the awful cruelty of the Minquas. These Minquas are of
D two kinds, Black and White Minquas.[15]

484 Besides I further want to relate about the blood-
304 letting of the savages and their wonderful medi-
727 cines, which I have seen at least a hundred times among these savages. When the savage undertake to march a long journey, the first day he has marched, in the evening, when he strikes camp, he makes up a fire, takes a piece of flint as long as a finger which he has prepared and fitted for this purpose, sharp as a razor, with this he cuts himself all over his body into the deepest flesh, on his arms, thighs and legs, the depth of a finger, according to the depth of the flesh, deeper or less, standing then before the fire to shake off the blood, which runs off him, as if one had butchered an ox. When he now has allowed as much blood to run off as he thinks proper, then he takes a kind of ointment, which he smears over his body, wherever he has cut himself. Before morning, it is healed and run together, and blue streaks remain after it just as when one burns oneself with

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[14] *Poickarne medh stoort anskry efterfölgde.*
[15] An atrocity story Lindeström had heard from the English.

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powder,[16] wherefore the savages appear entirely striped and streaky[17] and especially the Minquas. This is now [something about] the blood letting and cutting of the savages, from which one can observe that they are patient and not tender-skinned. When now the savage has thus removed some blood, he may march and run as fast and as far as he wants to, he will not tire. This is a brief description of the wonderful medicines, blood letting, cruelty and patience of the Indians, because we must avoid details.

[16] *När en brinner sigh medh krutt.*

[17] *Remotte*, mod. Swed. *randig* (cf. rinna), striped or streaky. Lindeström's description is exaggerated. Cf. Heckewelder, *Indian Nations*, 225–6.

[p. 246 is blank]

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31. "The savages appear entirely striped and streaked." See p. 245. From De Bry, *Voyages*.

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291
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32. Religious celebration. See p. 215. From De Bry. *Voyages*.

[Facing p. 297]

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CHAPTER XXV.

Concerning the Devil-Chasing of the American Savage People and the Doctors of Medicine Who Are Called Devil-Chasers.

When the savage sickens and death attacks him 753
he does not believe in any death and resurrection, 755
but that *Manitto*, that is the Devil, is plaguing him;[1] for he knows indeed that the evil one exists,[2] who sends him all evil things; but he will not believe that any good God exists, who gives him both temporal and eternal good. Therefore the savages sacrifice and prepare feasts for the Devil in order to propitiate him that he should do them no harm; this the savages do in their hunting expeditions about which we have related before, and all other things which take place according to their plans.[3]

Now when the savage is tormented on his death- 755
bed, he calls for the doctor of medicine, who is otherwise called the devil-chaser. Then he first makes use of all kinds of medicines and when he finds that they do not help, he pretends to be worse than the Devil himself, intending thus to chase the evil one out of body of the savage, wherefore he is called the devil-chaser. Runs back and forth,

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[1] The construction is loose. The idea is: The Indian does not believe that God calls him to his death for a later resurrection, but that a fetish or some unseen power, probably in the service of an enemy, is plaguing him and will eventually cause his death.

[2] *Ty det weet hen wèll, att tele om den ondhe were till*, for he indeed knows to till [that] the evil one exists.

[3] See above, Chapts. XV, XVII.

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cries so that it is heard a long way off, rolls himself naked into the burning fire, takes fire brands with which he builds a wall[4] all around the sick one, the sick one enduring such with patience, both thinking that the worse the devil-chaser acts, the sooner the Devil will depart. But it is to be feared that his art and labor are in vain, although his medicines are very wonderful, neither they nor the devil-chaser's devil-chasing are undoubtedly able to further help or be of avail in that case.

And now when the savage has died then they set themselves down to bawl and howl, weep and lament over their good comrade's deathly departure. But the devil-chaser sits there so terrible and mourns over the fact that the Devil came to be his superior.

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[4] *Bastionerar den siuke*, bastionates the sick person, *i.e.*, builds a bastion around him. "In sicknesse the Priest comes close to the sick person, and performes many strange Actions about him, and threatens and conjures out the sicknesse." Williams, *Key*, 112.

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CHAPTER XXVI.

How the American and Savage People Treat and Act Towards the Dead Body and How Their Burials Are Celebrated.

Now when the savage is dead, then an Indian is 763
sent out around the country, crying, calling and lamenting, who runs around everywhere and makes this known to the good friends of the dead savage. Then those to whom he makes it known must have compassion with him and present him with something for his trouble. A few days after- 764
wards he is buried, and then a round deep pit[1] is dug in the ground and a stool is placed in the hole upon which the dead man shall sit.[2] Then the dead man's money is placed upon him and he is set down in the pit upon the stool with a tobacco pipe, a fathom long, in his mouth, screwed together with leather, the head of green or black stone, which is lighted through by the fire in the pipe, so that we can see how the tobacco is consumed,[3] and this pipe-head is so large that a handful of tobacco will go into it, which is to be his food on the journey. This pipe they dig down into the ground from the mouth of the man.[4] Afterwards they throw earth upon him and fill up the hole. When

[1] *En trinn, diup groop.* Cf. Williams, *Key*, 160 ff. Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 202; III, 95, etc.

[2] *En stool (stol)*, chair, stool, here perhaps a round "log-stool," possibly eight or ten inches high.

[3] This would presuppose a very transparent material. Lindeström of course does not mean that the pipe in the grave was lighted, but that when a pipe was smoked, it could be seen how the tobacco was consumed.

[4] That is, the pipe stem was put into the dead man's mouth.

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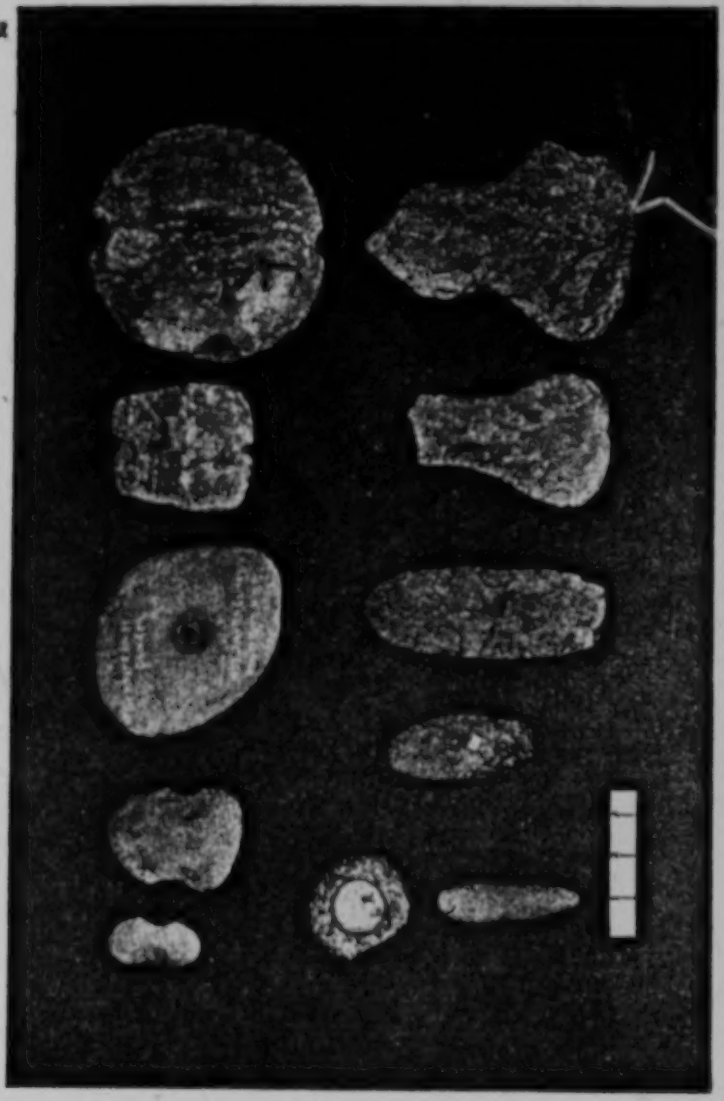

33. *Upper row, left to right*—2 Small Net Sinkers (?), Bucks Co., Pa.; Large Net Sinker (?) with hole, Camden, N. J.; two notched Slate Discs (sinkers (?)), Martins Creek, Northampton Co., Pa. *Lower row, left to right*—Small Paint Pestle with mortar above it (between the two rows), N. J.; Knife, Lancaster Co., Pa.; Blade or Knife, Bucks Co., Pa.; Hoe, Bucks Co., Pa.; Hoe (edge chipped off), N. J.

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764 this is done they dig down in the corners of a square four very long poles upon which they make three shelves, and decorate the poles with long stripe of blue, red or green frieze, hanging like fringes.[a] Then those who have been the dead
765 man's relatives and best friends set themselves down for about the period of a month to lament the departure of the dead one, singing, crying, howling and lamenting, so that it is heard for a long distance. Now when this time is past they dig up the dead one and take all his money off him, which they put in a box and place on the lowest rack or shelf, then each one takes a knife and thus cuts the flesh off the bones of the dead one, wrapping the flesh in chestnut bark, which they place on the second shelf or rack, wrapping in like manner the bones into chestnut bark [and] placing them on the upper shelf or rack; but the entrails they dig down in the hole. Afterwards they still set themselves down for about the period of 14 days and further lament the departure of the dead, and when now that time is over, then their sorrow and lamentation are gone. Those who then are the
[766] relatives and best friends of the dead take the money-chest, dividing it between themselves, and therewith go their way; but the scaffolding together with the other [things] remains standing as a monument until it falls and rots away. When
[53] now the savage is thus buried the savages do not
784 wish to hear him mentioned by name again or to speak further about him. If the Christian should

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[a] Som buldoeer hängiaendes. Buldoe really means sail cloth or duck, but Lindeström apparently means stripe or fringes.

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happen to do this,[8] who does not know of their manner, then they hang their heads and sigh and puff severely, on account of it, not desiring to hear it mentioned.[9]

During these their burials there is often robbery committed by some of the Christians. Some scoundrels go to the savages and help them to mourn, pretending to be very sorrowful and sad, lamenting and weeping much worse and more miserably than the savages, saying that the [deceased] also had been their good friend, which the savages think is well, that they get company. These scoundrels watching their time, in the night when the savages sleep, steal away their money chest, so that the sorrow and lamentation for the savages become through this, deeper and greater.

[8] See above Chapt. II, note 27. Cf. also Van der Donck, etc.

[9] "Which bewailing is very solemne amongst them morning and evening, and sometimes in the Night they bewaile their lost husbands, wives, children, brethren, or sisters &c. Sometimes a quarter, halfe, yea, a whole yeare, and longer if it be for a great Prince. In this time (unlesse a dispensation be given) they count it a prophane thing either to play (as they much use to doe) or to paint themselves for beauty, but for mourning; or to be angry and fall out with any &c." Williams, *Key*, 54.

[p. 252 is blank]

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34. "THERE IS NO SCARCITY OF PROVISIONS AMONG THE SAVAGES." SEE PP. 253–5.

35. "THEY PASS . . . SLENDER SPITS OF WOOD THROUGH THE MEAT OR THE FISH, STICK THE SPITS DOWN INTO THE GROUND, AND TURN THE MEAT OR FISH NEAR THE FIRE." SEE P. 254.

[FACING P. 253]

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CHAPTER XXVII.

Concerning the Household Economy of the American Savage People, Their Threshing, Their Grinding, Their Baking, Their Frying and Cooking.

In this connection [*it may be said*] *that there is* found no scarcity of provisions among the savages, for the support of their household, but [they are] miserable cooks, they never cook good dishes.[1] They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry, then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for the sustenance of man, but the bear pork as well as wild-boar pork and its fat they melt and use instead of butter.[2]

They use no querns,[3] but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1¼ ells from

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[1] *Godha rätter.* For the food of the Indians, see Van der Donck, De Vries, etc., *N. Y. Col.*, 2, I, 192 ff.; II, 283 ff.; III, 96, 104 ff.

[2] Cf. Van der Donck and other early Dutch writers.

[3] *Quarner bruka the ähtet.* In connection with the agriculture of the Indians Williams says: They "fell their trees with stone set in a wooden staff, and used wooden howes; which some old and poore women (fearfull to leave the old tradition) use to this day." *Key*, 130.

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the root, in the stump of which they dig out a round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal.[4] And then they bake their meal into small loaves as large as a small cheese,[5] in which they use a kind of berry like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.[6]

To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages [it is to be noted] that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire.[7] When it now may be about half fried on the one side, then he turns the other side to the fire and when it is half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking of the savages [it may be stated] that they have

[4] Cf. Van der Donck and other Dutch writers of the early 17th Century, *N. Y. Col.*, 2, I, II, III.

[5] Perhaps six or eight inches in diameter.

[6] The natives apparently did not season their food with salt. Cf. Hodge, *Handbook*, II, 418 ff.

[7] See illustration facing page 253. The natives of Africa smoke and roast their fish in the same way.

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a full [supply] of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole[8] along their hut or house from the one door to the other, below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women then and then,[9] each in her turn, shall look after the cooking. When now they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups.[10]

As far as their drink is concerned [it may be said] that they drink with the goose.[11]

But when the Christians bake bread of this maize or Indian wheat, they also do it with hot embers in the fireplace. They make and knead the whole dough into one loaf, as wide as the bottom of the oven, raised like a loaf of rye bread. Then they sweep the fireplace clean and lay a couple of layers of large leaves next to the stones upon which they place the bread, then some layers [of leaves] on top and around the bread, and then

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[8] *Hängander på en åke.* *Ås* in this connection would usually mean the ridge (ridge-pole) of a house, but Lindeström apparently uses the word in the sense of a pole.

[9] *Då och då*, i.e., from time to time.

[10] See above, Chapt. VII, note 13. It seems strange that Lindeström does not mention clay pots.

[11] See above, p. 234, note 4.

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[Facing p. 258]

36. *Two upper objects*—1. Pestle, Burlington Island, N. J.; 2. Pestle, Bucks Co., Pa. *Row below pestles*—Celt, Playwicky Indian Town, Bucks Co., Pa.; Celt, Bucks Co., Pa.; Gouge, N. J.; 3 Celts, Bucks Co., Pa.; Large Celt, Burlington, Co., N. J. *Bottom row, left to right*—Implement probably used in skinning large animals, Bucks Co., Pa.; 2 Small Celts, Bucks Co., Pa.

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placing all the embers upon it, which thus stands for the space of a few hours to bake through. When they suppose that it is well baked, they sweep off the ashes carefully, take up the bread and tear off the leaves, then the bread looks brown on the outside like a pancake, but inside it is white as milk and such a natural bread that a finer and more natural one cannot be put between the teeth.[13]

[13] *Att det kan icke skiönare och naturligare läggias under tändher.* The meaning is, it is as fine as any bread we can wish for.

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CHAPTER XXVIII.

Concerning the Vapor Baths of the American Savage People.

The bathhouse of the savages is made of stone 343
and clay and arched like a bake oven with a hole 515
above, large enough to crawl through.[1] [For bathing] they make a large pile of stones red hot, which they place in the centre of the bath house, and the bath house is [made] so large that they can lie lengthwise around the hot stone pile. When they now want to bathe, as many as can get 515
room at a time will crawl in and then they stop up the hole well with frieze cloth. Then the savages within the bath house begin to pour water upon the stones, accompanying this with an unspeakable crying and noise, that one may really be fearful of it, each one imitating the animal from which his *Pddhra* or idol has been taken, upon which they believe, the one [crying] like a lion, the one

[1] "This Hot-house is a kind of little Cell, six or eight foot over, round, made on the side of a hill (commonly by some Rivulet or Brooke) into this frequently the Men enter after they have exceedingly heated it with store of wood, laid upon an heape of stones in the middle. When they have taken out the fire, the stones keepe still a great heat: Ten, twelve, twenty more or lesse, enter at once starke naked, leaving their Coats, small breeches, (or aprons) at the doore, with one to keepe all: here doe they sit round these hot stones an houre or more, taking tobacco, discoursing and sweating together, which sweating they use for two ends: First, to cleanse their skin: Secondly, to purge their bodies, which doubtlesse is a great meanes of preserving them, and recovering them from diseases, especially from the French disease, which by sweating and some potions, they perfectly and speedily cure: when they came forth (which is matter of admiration) I have seen them runne (Summer and Winter) into the brookes to coole them, without the least hurt." Williams, *Key*, 158; cf. Hodge, *Handbook*, 660 ff.; Johnson, *Swedish Settlements*, I, 357 ff.

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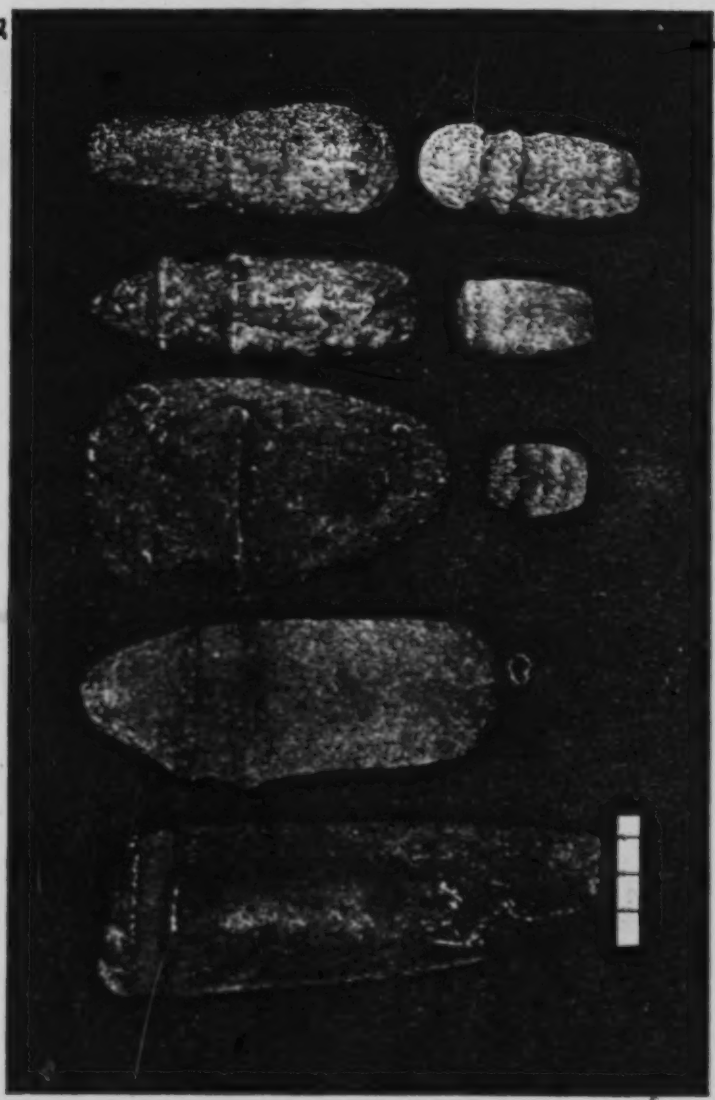

37. *Left to right*—Large Axe, Fairmount Park, Phila.; Axe, Playwicky, Indian Town, Bucks Co., Pa.; Axe, Kingsessing, Phila.; Adze, Assiscunk Creek, N. J.; Axe, Pemberton's, N. J. *Lower row*—Small Axe, Bucks Co., Pa.; Axe, N. J.; Double Groove Axe, Playwicky, Indian Town.

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515 like a bear, another like a bull,[2] a third like a wild boar, wolf, dog, goose, rooster,[3] etc. And when they now have finished bathing, and are not able to endure any more heat, then they crawl out of the bath house one after another, and run towards the stream into the cold water, being as agile to swim in the water as a goose. Then another crowd crawls into the bath house and makes the same noise, until each one has had his turn.[4]

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[2] *Den som en tiur*, that one like a bull.

[3] *Wargh, hundh, gädz, tupp.*

[4] *Till thes swarffwet är omgånget.* The description of Lindeström refers to the ceremonial vapor bath. He seems to have been unfamiliar with the vapor bath for medicinal purposes. Heckewelder says: "In those [complaints] which proceed from rheumatic affections bleeding and sweating are always the first remedies applied." *Indian Nations*, 225.

The Indian word for the bath-house was *pâmookan* (German orth.), from root *pâm* (pēm), to sweat, hence sweat house. Cf. Brinton, *Dict.*, 115–16; also Montanus, *Beschr.*, etc. (Amsterdam, 1671).

The employment of heat in the form of hot water or vapor to counteract certain disorders or cure various diseases is apparently common among all peoples that have reached a certain stage of development. In Central West Africa I found the practice among several tribes. (See my forthcoming book, *The Ethnography of Certain Bantu Tribes, etc.*)

It is interesting to note in this connection, that modern science is giving increased attention to the thermogenic reaction of the body against infectional diseases, and the application of heat to certain parts of the body, externally and internally, as a means of counteracting disorders or removing parasites lodged in the small or large intestine. Dr. D. Rivas, of the University of Pennsylvania, who has developed a new treatment for tape worm, dysentery, etc., based on a novel application of the principles of thermotherapy, has effected some remarkable cures without medicine of amebic dysentery and the removal of hook worms and the entire tape worm, head and all. Cf. Rivas, *The Thermogenic Reaction*, etc., The New Orleans Medical and Surgical Journal, Vol. 69, No. 2; *The Effect of Temperature on Protozoan and Metazoan Parasites and the Devise of a New Procedure—the "Hydro-Thermic Method"—for the Treatment of Parasitic and other Affections of the Intestine.* (In print.)

[pp. 259 ff not processed.]